

D. J. RICHARDS
ESTERO, LEE COUNTY
FLORIDA



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CONTENTS


THE ALCHEMICAL LABORATORY OF THE BRAIN (Part XXIX).—THE
FACTORS OF RACE SUICIDE, KORESH

STUDIES AND REVIEWS.—Savonarola, the Monk of Florence.—A Remarkable
Instance of Suffering and Sacrifice.—A Glimpse of the South, LUCIE PAGE BORDEN

THE FRUITS OF RATIONAL FAITH, BERTHALDINE, MATRONA


EDITORIAL PAGES.—The Highest Uses of the Science of Astronomy.—Phases of
Race Suicide.—Men Made Mad and Destroyed by the Gods of Evil.—The Getting-
Together of the Nations.—The Orbits of Mental Stars, THE EDITOR

COURT OF INQUIRY.—Common Perversions of Scripture.—Explanation of Texts
of the Bible.—The Universe a Living Organism, THE EDITOR



ASTRONOMY

RELIGION



SOCIOLOGY

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The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

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Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is employed at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Whole No. 636

The Alchemical Laboratory of the Brain.

PART XXIX.

The Cellular Formation of the Cortical Layers of the Brain; Mento-Physiological Functions of the Cells; Analysis of the Functions of the Fifth Ventricle.

KORESH.

BEFORE ENTERING INTO AN ANALYSIS of the fifth ventricle for the purpose of defining its origin, form, and function, it may be well to describe the character of the cellular formation of the gray matter of the brain, called the cortex, which means, in plain English, the bark. The cortex or gray matter of the brain is composed of three layers, which upon a very extreme microscopical examination partake of the character of five divisions, with the exception of specific parts of this cortex. The gray matter is mostly composed of cellular formation, the cells being of various types, according to their location in the encephalic mass. The cortex is defined by areas of distinctively mapped limitations, which mark the seats of the various physiological functions of the body, both as to voluntary and involuntary activities. These areas, as we have previously stated, are the centers of both intellectual and physiological functions. The brain cells in these various regions vary somewhat according to the character of the functions to be performed by the distinctive centers.

A brain cell must include both its internal formation and its environing coverings; and these include the pia mater, formed from the protrusion of a part of the pia mater extending down into the mass of cellular substance. The ordinary anatomical observation of the gray mass, under the power of a great magnifying diameter, is misleading because it is the skeleton of the cell, denuded of its outward parts, which the anatomist observes. The cerebral cell is the origin and terminus of the functions of the nerve fibre, the source of the mental operations of the mind of the ex-

ternal man; the interior cells are the sources and pediment of the basic spiritual operations of the so called occult and phenomenal functions and activities of the mental and spiritual world. Into the microcosmic cell pours the serum of the arterial blood from the ramification of the minutest capillary extremity of the arterial river; from it there proceeds a corresponding outflow into the beginning of the corresponding venous capillary, contributing to the general current of the venous circulation. Into it also pours the electro-magnetic essence which in its various degrees of tenuity commingles in the cell with the serum derived therefrom the arterial ramification.

The cell is the minutest reservoir and elaborator of the current which supplies the parts toward which it contributes its substance of elaboration. The arterial ramification terminates with the cell; there the corresponding venous system begins. Before the substance of the cell is discharged from the alchemical laboratory of this microscopic wonder, it passes through certain changes due to its alchemical function. In the combination of the serum of the arterial influx with the electric essence of the nerve, there proceeds an operation which generates a new fluid, changed in character for the resupply of the parts to which it is distributed through the blood and the nerve. The alchemical re agencies of the serous and electrical juices produce activities like those in the galvanic battery. There is an ebullition causing light, heat, electricity, magnetism, and the coarser fluids, which in their outflow comprise the beginning of the venous circulation. The flow into and

from the cell is not continuous, but is interrupted by the expansile and contractile function of the cell, which acts like a miniature heart, which it actually is; for it is the general expansile and contractile motion of all the cells working synchronously, which induces that general motion of the encephalon which we have denominated its respiration.

At the time when the combination of serum and electric juices pours into the cell, in addition to the new fluid generated, which is redistributed to the parts which it supplies, there is also generated a more subtle and refined spirit of the two orders, namely, of the magnetic and the electric character. These are sources of the mental operations which have their origin with the production of the coarser fluids which supply the body, contributing to its physiological activities.

All mental energy has its origin in the spirituous elaborations of the brain cell, at the time when it operates to create the juices contributed to the organic functions of the body. The character of the mental force generated in the brain corresponds to the cortical layer, whether superficial or deep, and to the cortical area to which it belongs. The external layer performs the functions of the external mind, while the deeper layers perform the functions of the deeper spiritual spheres called by some, the region of the spiritual and heavenly spheres, and by others, the subjective mind. It may be well to repeat here, that there is no spiritual world outside and independent of the material basis of all spiritual existence; namely, the physical brain itself. The human organism is the habitation of the spiritual spheres; the universal natural humanity is the habitation and environment of all the spiritual degrees in being.

The fifth ventricle, which we are now ready to consider, has its origin from certain cells of specific character, and located in a specific region of the brain. There are two apparent sources of the septum lucidum of the ventricle under consideration. Gray's Anatomy describes the fifth ventricle as follows: "The fifth ventricle was originally a part of the great longitudinal fissure which separated the two hemisphere vesicles, but has become shut off by the union of the hemispheres in the formation of the corpus callosum and the fornix. Its walls are therefore formed by the median walls of the hemispheres, and each consists of an internal layer of gray matter derived from the gray matter of the cortex, and an external layer of white substance continuous with the white matter of the cerebral hemispheres. This is lined on its external surface by the ependyma of the corresponding lateral ventricle. The fifth ventricle is not lined by epithelium, but by a delicate layer of modified pia mater. It has no connection with any of the 'regular' ventricles." This is the sum of what the standard works on anatomy have to say of the fifth ventricle.

Of the septum lucidum, Gray's Anatomy further states: "The septum lucidum (or pellucidum) forms the internal boundary of the body and anterior cornu of the lateral ventricles. It is a thin septum attached above to the under surface of the corpus callosum; below, to the anterior part of the fornix, and in front of this to the reflected portion of the corpus callosum and anterior commissure; behind, to the anterior pillars of the fornix; in front, to the posterior surface of the genu of the corpus callosum. It is broad in front, and narrow behind, its external surfaces looking toward the cavities of the ventricles. The septum consists of two laminae, separated by a narrow interval, the fifth ventricle."

The fifth ventricle is more than a cavity, as its name implies; it is a ventricle, and for this reason vents its fluids, and, necessarily, through the regular channels of distribution, though the channel of communication may be finer than the microscope can determine. The character of the tissue of the fifth ventricle, namely, the septum lucidum, is such as to indicate the fact that it is an elaborator of the supreme type, for it is composed of two types of tissue from two distinct sources. The fluids meeting in this tissue are derived from two distinct parts of the brain, are of two distinct kinds, and in their alchemical reactions are distinctively dissimilar. The septum lucidum, which forms the sides of the fifth ventricle, derives its composition both from the roof of the corpus callosum and from the fornix. The lower projections, those from the fornix, are derived through the posterior portion of the fornix and projected from its anterior parts.

The subtle elements which enter into the formation of the tissue called the septum lucidum are the products of the activities of the conarium, and are contributed though the functions of the twelve pairs of the cranial nerves as the inferior source of its origin. The means of this subtle communication are largely processes of induction. The fourth ventricle, deriving its secretion primarily from the cerebellum, but from sources and through channels which commingle fluids of diverse actions, emits a pure spirit so subtle and refined as to insure an impartation which can only be determined in its course of absorption by inductive attractions. This finds its way into nerve centers, whence, in its union with the coarser spirit of the nerve through which it flows, it radiates—through the insulated sheath of the nerve—the magnetic charge which finally throws out the substance of the septum. This is met by the coordinate projection which is protruded downward from the anterior portion of the corpus callosum, the roof of the lateral ventricles. Here we have a culmination of the projected activities of the gray matter of the anterior region of the cerebrum, the center of which is the location of what the phrenologists have denominated the organ of eventuality.

(TO BE CONTINUED.)

THE FACTORS OF RACE SUICIDE.

Evidences of Human Degeneracy; the Operation of the Principles of Progression and Retrogression; the Purposes of the Higher Life.

KORESH.

THE QUESTION OF RACE SUICIDE is commanding much attention, and unquestionably because there are indications of race degeneracy from various points of observation. There can be no doubt that the alarm is due more to the fact of that superficial and indiscriminate method of analysis of nearly all subjects, and as almost universally predicated upon hypothetical premises. So long as what is considered the best and foremost thought of the age is devoted to the inquiry of human origin, with the admission that the world is actually ignorant of what man is, whence he is, and what his destiny, how can it be expected that it can be right on any decision which has been guessed at, and especially when these guesses are constantly being renounced for subsequent hypotheses? There can be no actual truth settled for the world until the premises upon which reasoning is predicated are demonstrated with absolute geometrical certainty. The causes of what appear to be race degeneracy and suicide are deeper, even, than the ignorance which appears merely to lie at the foundation of the moral viciousness of the times upon which the race has fallen.

There are two things which constitute coördinate and coöperative functions of human development. These are subject to two phases of activity, namely, progressive and retrogressive metamorphosis, pertaining to every distinctive kingdom in the universal economy. There is nothing more apparent nor more illusive than the belief that so far as it pertains to the human race, only one phase of the two above mentioned marks the progress of the development of man, and that is the continually progressive phase. In the plant there are notably two directions for the course of the cell life in the circulation; namely, the progressive, toward the fruit and its germ; and the retrogressive, the degeneracy of the cell toward the trunk, with its environments, which signifies the declension of the life. Like the life in the plant, the human tree has its progressive and retrogressive activities; and while one phase of the processes of development is toward its fruit, the other is on the retrograde toward the debris of the forces of evolution; and this debris must become the nutriment of the soil from which another crop of perfected life has its root. "That day shall not come, except there come a falling away first, and that man of sin be revealed," is a statement of one of the fundamental truths of human existence and progress. The world has fallen into the root and soil of sensuality; and the love of money is the predominating love of the world in and out of the church. Need we expect anything less than the suicide of the race?

How will race suicide be accomplished? Men will arise who are so given to the sensual vices of moral vitiation that they will sound the cry of alarm, and advocate race multiplication through the indiscriminate exercise of the sensual nature regardless of the science of the law of the propagative functions, as it must obtain before there can be conservation and utilization of the resources of actual life. The multiplication of a bad race of men like Lawson,—as he confesses himself to be, and as he confesses the sins of others of the same crowd, which constitute them as black as he,—while an evil, must obtain as a necessity because the fall of man is as essential to his development as his rise. Men will propagate sensually, because it is one of the essential tendencies of the operation of law. Men will also arise who can see nothing but race suicide in any effort to determine the direction of human development on the lines of scientific application.

The preservation of the race does not depend upon the stimulation of the sensual mind toward the fatuous, unscientific, and vicious degeneracy of the illimitable multiplication of the human species. Men who want war desire a multiplication of ruffians because, as it appears, the more there are to be murdered and to murder, the better for the nationalities who prosecute war for the sake of war. We would not decry the evils of sensual degeneracy and the effort to stimulate the race toward the propagation of the imps of hell, for the law of sensuality and sensual generation is the only possible way of bringing bad men from the spiritual hells into which their sensualism has carried them. There is no other way out of the spiritual hells into the natural ones but by the way of reëmbodiment; and it is for this reason that there must be the alarm of race suicide, that the devils in the spiritual hells may come into the natural world for another round of sensual experience, and often for a deeper dive into the blackness of the abyss into which they are to descend.

While we say that the laws of retrogression must take their course, we would warn such as are amenable to the suggestions of the higher purposes and the higher possibilities, to flee from the wrath to come by eliminating the forces of sensualism from the nature, and to enter upon the restraints, liberties, and adjustments of the more perfect way. The life of the Lord Christ is the sample of what the higher natural life is to be. No man can reach a higher and more perfect standard of life, and nothing short of what his life was in its every particular, can be up to that standard, or "in his steps." His was not the standard of that sensualism under which the so called great men of the times urge us to march.

The restraints of the Lord, and the liberties into which those restraints brought him,—which were the liberties of the higher life, and the adjustments of that life according to those restraints and liberties,—consti-

tute the actual force upon which the world is made safe against the influences and purposes of bad men who, in the advocacy of sensualism and the indulgence of the vices of unregulated passion, would prevent the fruition of the results of the planting which the Holy Spirit was operative in effecting at the beginning of the Christian era.

We honor the grand women of America and the world, who in their valor and their might are rising to the emergency of the occasion, and who in the exigencies of the hour will constitute the potentiality of the sphinx which has come to throttle the passions of the degenerate, to make war upon the vices of sensualism, and to eliminate the power of that masculine rule which, subjugating woman, fulfils the curse which it is declared was pronounced upon the woman until the time when there should be no more curse.

Men of whom it has been declared that a collar fitting their necks will easily slip over their heads, may pronounce in their prodigious conceit that women are not fit to stand on an equality with men in the administration of the affairs of state. So long as woman is under the curse, she is not fitted to stand on an equality with the sensualism of our representative men, because in the curse it was written: "I will greatly multiply thy sorrow, and thy conception; in sorrow thou shalt bring forth children: and thy desire shall be to thy husband, and he shall rule over thee." The prophetic declaration was true, for the curse has been carried out to the letter; but there is another and equally authoritative declaration, and that is "There shall be no more curse." At this time woman will arise and assert her rights. She will not ask her liberty from men, but she will demand and take from the Lord God, who is her true husband, the right which belongs to her; she will be one with the Lord her God, and he will reign in and not rule over her.

The Source of all Creation.

THE MIND of man incorporated in the human body is the source of all creation. Both form and size derive their existence from prior form and size. No mind exists outside and independently of the human organism. The mind from which are eliminated all fallacy and all evil is the mind of Deity. The mind in which reside both fallacy and evil, is the mind of satan and the devil. These are two distinctive and antagonistic qualities of mind which ultimately result in the battle of Armageddon, that final culmination of evil and good in which the dispensation terminates.

Black a Combination of All Colors.

COLOR is the impression communicated by the union of light and heat, and the hue depends upon the angle of refraction and rapidity of motion incident to the acuteness of the angle of incidence. Black, unlike white, is a combination of all colors after they are created from the white, in its metamorphosis.

New Century Studies and Reviews

Lucie Page Borden

SAVONAROLA, THE MONK OF FLORENCE.

A Remarkable Instance of the Suffering and Sacrifice in the Path to Greatness; the Penalty of Exaltation.

IN THE TIMES of Lorenzo de Medici, called the Magnificent, there arose in Florence a new preacher whose name was in everybody's mouth. Have you been to the duomo? was the first question when a pair of friends met; and wheresoever a little knot of persons gathered in the streets, one knew that the sayings of this man were talked about in lively tones. Where had he been nurtured? From what seminary had he the power that showed in his words, and in what school of life had he learned to turn the hearts of men whithersoever he would, and bring the great tears streaming from their eyes by his fiery denunciations of their sins? All Florence rang with his fame, and his strong face under the monk's cowl was known by the smallest children who pointed their tiny fingers at him in awe as he walked out of the duomo.

One night there was a strange scene in the great Piazza della Signoria. A fire was kindled in the sight of many people, and while the new preacher whom they all knew stood beside it, the multitude threw into it their sins and follies in the shape of jewels and trinkets, earrings and finger rings, scarfs and laces, books and paintings—whatsoever was called vanity. And as the fire blazed higher women sobbed and gave up what they held most dear in a passion of renunciation. Nor would they go home until midnight had melted into morning, and they had sought the mercy of God upon themselves and their neighbors. Such talk as was made in the place over the bonfire of vanities! It became the means of purification to many souls, according to the words of the new leader, who was now spoken of in undertones as the prophet whom God had sent to bring men to repentance. His reputation increased until he seemed to overshadow all the churchmen of his times.

Sometime before this, the news came that Lorenzo the Magnificent was dying. He had to pass away in his riches and his splendor like the beggar in the streets; and in his last hours he thought of the holy friar who seemed to the superstitious almost to hold the power of life and death in his hands. Whether Lorenzo believed that Savonarola could make him well or not, he did want to be relieved of the sins that lay heavy on his heart; so he sent for the man of God to come and shrive him. What did Savonarola do when he stood in the room with the dying man whose hollow eyes sought his face? There had been war between them from the first, and when Savonarola was made Prior of St. Marks he would not pay homage to Lorenzo. Now he came, not to pay homage but to receive it as the

representative of heaven. Having heard the last confession of the prince, the monk whose austere face was stern and set with purpose, told Lorenzo that he should receive absolution for his sins if he would promise to repent and trust God's mercy. This he professed to do. Then he was told that to be accepted by the divine clemency he must restore his evil gains. A second time he promised. "Now," said Savonarola, towering above him in the majesty of his office, "You must give Florence her liberty." But Lorenzo turned his face to the wall and died. No further concession would he make, and the bargain with heaven was not closed.

After helping Florence in her hour of need when the French army stood at her gates, after becoming the virtual dictator of the city, after standing higher than all the men of his times in popular esteem, the monk of Florence met the envy of those who had hitherto been his warmest supporters. He lived in a net-work of plots and counterplots. He had seen a vision of a flaming sword with the words, "*Gladius Domini supra terram cito et velociter*," and he had put the sword into his mouth to destroy the luxury and the splendid vices of the church. He incurred thereby the anger of one of the worst of the popes, Alexander Borgia himself, who put his engines of war at work. It was expedient for the Papacy that so plain-spoken a man as Savonarola should disappear.

Another fire blazed in the Piazza della Signoria. This time it was kindled for a trial of strength between the Dominicans with Savonarola at their head, and the Franciscans who had begged for the test. Each party was to put its man into the fire to see whether he would come out unharmed. The plot was devised to take away the prestige, already waning, of the great preacher. It resulted in nothing, for the Franciscans withdrew from the contest after waiting till the rain fell.

The test of fire remained, however, for the monk who had dreamed of the flaming sword. He could not hide himself from the fury of those whose follies and vices he had unsparingly denounced. His doom was sealed when he entered the duomo for the last time, with a mob thirsting for his blood and his own adherents weakening at his side. The stake and the fagot have been the portion of other patriots. Did not the pure-hearted virgin who saved France die in the flames through the treachery of her own countrymen?

For the third time in the life of this remarkable man he was brought to see a fire kindled in the same spot. This time he was to die, but when the wood was fired, the people cried, "A miracle! A miracle!" The flames veered in the opposite direction as if to spare the prophet's life. He could have lived despite the fire, for the winds of heaven took up his cause. The omen was, however, nothing in the eyes of his enemies and they heaped on fagots till he died. Such was the fate of one who took the sword of denunciation only to end his life amid the gibes of the multitude. He loved his country and he suffered for that love. He had noble aims and was full of projects for reforming the church. He found, alas! that the church needed no reformers with such a

man as Cardinal Borgia on the papal throne. No one who was truly virtuous could hope to be so exalted in these wicked times and not become an object of dislike.

Savonarola lives in history. His whole life shows that he wished to be at the head of affairs, that he cared neither for civil nor ecclesiastical dignitaries; therefore he became a target for his enemies' shafts. He was exalted in virtue above all the men of his time in the Romish church, in order that he might shine with lustre when those who tore him down from the pinnacle of his greatness should be execrated. Their malice shows in the horrible tortures inflicted upon him by the rack previous to his martyrdom. Who shall dare to be great? The Son of God himself had to pay the penalty of his exaltation. The time when none shall hurt nor destroy in the Lord's holy mountain cannot come till there is an immortal race whose power over death defeats the anger of the mob. The Immortals in their own persons as regenerated from the human race, will be the avengers of the martyrs who died that they might be born.

A Glimpse of the South.

A WAY DOWN SOUTH, sixteen miles below the terminus of the southern railway at Ft. Myers, a journey of a day and a half below Jacksonville, upon the banks by a beautiful stream that flows into Estero Bay, an inlet of the Gulf of Mexico, is the site of the Communistic settlement called Estero. Out in the Bay where the sun goes down, his slanting rays strike athwart green islands and sparkling waters where the fish disport themselves, leaping into the air several feet and replunging into their native element. A silvery gleam of fins is seen, a splash is heard, then a light ripple along the surface, and all is still. The river winds and winds and winds. Sometimes its banks are twelve feet high covered with wild grape vines and a profusion of tropical plants. The white stars of the *crinum Americanum*, the Florida lily, made famous by Burbank, dot the river's brim. The vivid scarlet of the *Erythrina* and the creamy spikes of the Spanish Bayonet meet the eye.

Oysters and pineapples on the trees? How can that be? Yet there they are, or seem to be. This is one of the marvels of the southern land. The "pineapples" do not yield any fruit, despite their enticing appearance. They are air-plants or epiphytes, a species of red orchids with which the branches of many trees are laden. The oysters adhere to the lower limbs of the red mangroves as they dip into the waters, and may be eaten off the trees.

The ozonation of the air is one of the peculiar delights of Estero Island, where the sweeping curve of the beach; and the dazzling whiteness of the sands unite to form a spot unrivaled for a winter resort. This island is seven miles long, and the Unity has a settlement on the point contiguous to the Gulf.

The verdure of the islets which dot the waters of Estero Bay is one of the surprises in store for the visitor

who has probably thought of the Florida keys as sandy stretches. They are as thickly wooded as the Green Mountains, though the vegetation is of a totally different character, being highly tropical. Some are like little tufts of green, others like huge bouquets resting upon the bosom of the waters. Strange birds flit over them. The pelican swoops upon his prey, rises and dives again, or wings his way back to the beach. The great man-of-war hawk wheels through the air, or a flock of sacred ibis sweeps by; more rarely the pink curlew is found, nesting upon the shore.

Narrowing from its mouth, the river winds along between the stately palms and southern pines seven miles to Estero, the city of the future, the new city just founded with the brightest opening before it, and as much territory now as some of the largest cities in America, albeit 'tis an infant one year old. The rapid advancement made in this Community has been widely noted, both in the South and in other parts of the country. No one can visit the settlement without realizing that it has virility and is able to make pioneer work succeed. With such a park as this there is no reason why Estero should not become within a decade, one of the finest spots in America for ornamental shrubbery, fruit trees, and all kinds of decorative plants. The water front is adorned with palms and bamboos, so that from his first step off the boat, the visitor begins to feel that he is in a new land.

The first object of this Community is the attainment of immortal life in the body. To this end a celibate order is instituted, it being deemed a preparatory or initiatory step toward the transformation of humanity and its induction through the process of incorruptible dissolution into the status of the higher or biune genus, an example of which was found in the Lord Jesus Christ, who had the immortal flesh and was able to dissolve his body and pass out alive.

The word biune was first used by KORESH, the Founder of this Community, in expounding his doctrine and refers to the unity of male and female principles or essences in the Godhead. He believes in the Father-Mother Deity, and has taught that the character of Deity may be known through a comprehension of the physical universe. This he has shown to be in the form of a man, a perfect self-recreating cell, hence an eternal thing. By man is here meant the divine Man.

The unity of masculine and feminine essences in one form is not possible without the intervention of a Mediator who first dissolves his body and converts it to spirit in order to baptize his church. The children of the resurrection are going to be manifest in earth according to Koreshanity, but the visible form must first be dissolved and reformed, an immortal structure.

The Founder of the Estero Community has always said that the method of distinguishing between the true and all false claimants to inspired doctrines in this age, will be the sign of the cross or the knowledge of the transmutation of elements which enabled the Lord Jesus to cheat the grave and pass out alive. The man who can do this is the one and only Messiah of the age.

The Unity has over 7,000 acres of land, and during the two years since its location in the South has invested about \$60,000 in land and improvements. The climate favors the pioneers, and they have shown great devotion to the work of settling a new country. Estero is not far from latitude 26°, on the west coast of Florida. There is a movement on foot to drain the Everglades and redeem the land, but it does not originate in this part of the peninsula. It is thought by the citizens of Estero that to lose the great body of water which tempers the climate, would result most unfavorably for the whole state of Florida, which is growing in favor as a winter resort. If the Floridians want to save their climate they must vote not to drain the Everglades.—LUCIE PAGE BORDEN, in the *Daily Patriot*, Concord, N. H.

General Contributions

THE FRUITS OF RATIONAL FAITH.

The Essential Faith and Confidence of God and Man; The Supreme Inheritance Through Faith and Works.

BERTHALDINE, MATRONA.

“AND HE DID NOT many mighty works there, because of their unbelief.” This world cries to God for mighty works. Can it supply the essential faith? The supreme justifier of faith is a rational science of truth that is an *integer vitæ* in its personal and universal aspect. Men have had it and were by it enabled to become as Gods, knowing good and evil. Will they have it again and rationally choose to identify themselves with the Author of both? The Lord Jesus knowing the value of both as coördinates for the perpetuity of the eternal life of the universe, “made himself of no reputation” and “endured the cross,” thus identifying himself with both, “despising the shame.” Of him it is written: “I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.”

Of Abraham it is declared that he was “the friend of God;” and God said, “Shall I hide from Abraham that thing which I do?” The Almighty has confidence in the friendship of men that have fearless confidence in the Almighty—a faith so great that the sacrifice of the known thing most precious is cheerfully made. There is no work of righteousness greater than a whole-souled act of faith according to a genuine science of the law of God. Blind faith produces its fruits of transient consolation during eras of darkness, and their essential value we do not dispute; but they are not sufficient for all time, nor for the birth of the Immortals, the holy Seed of eternal life.

The Mother of all living, the woman of supreme faith, has her Day-star of hope, as well as her lunar *menstruum* of despair; and when He arises with healing in his wings for all the woes of life, her day of rejoicing is

at hand. By faith men are begotten and gestated, to be at last born to do the will of God, which is the salvation of his image and likeness. God's image and likeness, his human perfection and mightiest work, is essential to his inheritance of the earth as the habitation of men of divine righteousness, each equal to acts of rational faith productive of mighty works. Abraham staggers not at the promise of God, even in the presence of Satan and all the hosts of sin, knowing as he does the law to be by him fulfilled to the last "jot and tittle" for the salvation of his promised seed. He put forth from his loins the vast multitude today called Christendom, and he has mastered the science of regathering them all into One, the eternal Author and Finisher of the many Sons of God—the finished product of an eternally creative and recreative universe. Abraham vitalized the universe with Abrahamic faith. It seems today devitalized, to lack faith for the salvation, the rehabilitation of men in the divine flesh of the Son of God, exponents of Abraham's faith, as the many Sons of God.

Abraham was declared to be the heir of the universe. Is he extinct, or is he to be found in the earth today, his own lineal descendant in faith, a Stone most precious, having the "white Stone" bearing God's new name, confident of the Almighty's perfect friendship. The "white Stone" is crystallized science of the universal law of love for the wisdom of righteousness, as exemplified by the Lord Jesus Christ. The founder of commonwealth as opposed to the greed of gain now so productive of universal woe and the lamentations of the sorrowing motherhood of the race for the lost manhood of Deity, did not leave himself without an heir. This heir bears witness of himself as the Father-Mother Deity of all living, to those who should know his voice, by the discovery of the "white Stone," the luminous Radium of universal existence. This lumen for the awakening of rational faith is the Day-star of the coming woman, the Mother of all to live again as the Sons of God by virtue of knowledge applied to life for the restitution of all things to the commonwealth of Israel, Abrahamic faith in the Fatherhood of God and brotherhood of man. There will be no brotherhood of man practically confessed by competition, its complete and terrible destroyer. Competition emanates as a reflex from the good will of God, as an essential to give men ultimately the supreme joy of full salvation. The rejuvenation of the Ancient of Days, the man of sin transformed to the glory of God, are among the joy-thrilling experiences of full salvation's concomitants.

"This is the victory, * * even your faith"—the faith of the Son of God which staggers not at the promises. How shall it be exercised today for the inheritance of eternal life, the earth; and to make one literally "the Monarch of all he surveys"? Now "faith works by love," and "love is the fulfilling of the law." The first demand of the law of love is love for a known God, and an unrivaled love at that. God is spirit, and a spirit cannot be known without an executive personality. A God lacking a personality is a foolish and vain imagination, not a hero, a victor to be rallied round and

devoted to, and be exercised by, to the end of unity with him. A God lacking personality is a non-entity, unknown and unknowable, a wanton waste of non-productiveness of all but sorrow and disappointment. The joy of ever attaining effort is what men sigh for. Men pant to "get there" and know, and be known.

The Lord God comes, as come he must, in the order of law, to his own producers who receive him not, because dead, their life being all in him; but dead things make good soil for the reproduction of fine seed-fruit. The men of modern Christendom must own up that they are dead, and look around for the seed-fruit of their dispensational tree, the now rotting and rotten Christendom for the lack of a life of the moral integrity of the Abrahamic faith of the Lord Jesus in the law and its promises. When the men of this age see themselves as the law reveals them, dead in trespasses and sin, they will prove themselves a fruitful field for the holy Seed of all that is divine in image and likeness and mighty works of faith. They must prove themselves receptive to the seed fruit of their own dispensation, the fruit of "the tree of knowledge of good and evil."

No man lacking the courage of the Abrahamic faith will appropriate this fruit. This faith was the gift of God by the will of God as expressed by the Lord Jesus Christ, the Adamic man, who for the love of Eve, his Church-Triumphant above the law and eternal in the heavens, endured the cross of himself with the church militant in earth, a womb of Nature for the bringing forth of his many Sons. This church is to be made victorious by the faith of the Son of God, become the Abrahamic Father of a multitude, who shall live to hallow his name by the restoration of the law and its scientific testimony as the basis of divine-human life in the earth. Every man having a God-begotten hope of becoming a Son of God will love the appearing of the Lord as a natural Scientist, to scientifically establish his natural heirship as the reincarnated Abraham, to the earth as his legitimate inheritance, to be shared by his many Sons.

This earth being the Lord's, will become the commonwealth of Israel, the Seed of Jehovah, bearing the marks of the antitypical circumcision, of which Hebrew physical circumcision was a type. Circumcision scientifically applied is the natural means for the production of the immortal and incorruptible flesh of the Lord Jesus, over which he as a Master of Israel, had a law-abiding intellectual and affectional dominion. The antitypical mark of circumcision is the perfect continence of men and chastity of women, whose intellectual and affectional life forces are completely polarized in the God of Abraham, the God of Israel, the Savior present as the Scientist of rational faith.

Mark well the entering in of thy house. Close the door to dead faiths making void the works of the law, and dead works making void scientific faith; for "without faith it is impossible to please God;" and there are faithless, loveless sacrifices and vain oblations which are as a stench in his nostrils.



In The Editorial Perspective.

THE EDITOR.



THE SCIENCE OF ASTRONOMY has rendered service to humanity that is of great and unmistakable value; and it is destined to render still greater service. By the science of astronomy we mean the knowledge of astronomy, as distinct and separate from the hypothetical conclusions that have long been associated with the science. Practical astronomy is of unquestionable value to the world; the modern theories of astronomy have produced nothing of value. Practical astronomy, so far as applied in the sphere of human activity, consists of those knowledges of the periods and times of the orbs of the sky, and their altitude and azimuth as related to any given horizon. Latitude and longitude are determined definitely from observation of the sun, moon, and stars. Astronomy makes navigation of the seas possible, and enables man to determine his location on the earth's surface. If the knowledge of practical astronomy were instantly lost to the world today, chaos would reign, for commerce would be impossible between the continents. All progressive governments have their astro-nautical departments, whose principal business is to make more safe and certain human travel along earth's great water-ways. But the ordinary uses of astronomy are the simplest. The higher uses are lost to the world, and must be restored. The work of astronomical research today does not supply the demand for more useful knowledge of astronomy. When the astronomer leaves the plane of practical astronomy as known today, he enters the field of speculation, and such work is of no practical value to the human race. Today numbers of astronomers are spending their time in discovering new stars. Millions of the oppressed people of the world care nothing about new stars which come and go; and the discovery of them adds nothing to their comfort. If star-hunting served its higher purpose there would be some startling disclosures of valuable stars in the human world and uses made of the knowledge of the correspondence or correlation. The stars are set for signs and seasons in the world of man. The face of the sky is the face of the great clock of the ages; it indicates the times and periods of human history. The markings are definite and their meaning invariable. There is nothing known to man more accurate than the motion of the stars. They complete their diurnal and annual revolutions without varying the thousandth part of a second. Their movements and precessions measure the length of the dispensations and ages and cycles of human progress. It is strange that once having a knowledge of the significance of the solar and stellar relations, the world should ever have lost it and yielded to the illusions of astronomical vagaries. The patriarch Jacob read the destiny of nations in the stars; to him they were a great prophecy, and he set about to fulfil it. His twelve sons he planned to correspond to the twelve signs and constellations of the Zodiac; and each son contained in himself the possibility of unfoldment of human character in the race indicated in his specific sign. These twelve sons were specifically represented and manifest in the twelve Apostles of the Lord

Christ who, from out of the thousands, selected them to become leaders of the new era. The wise men of the East saw in the stars the unmistakable evidence that the Messiah was about to be manifest in the world. The testimony of the stars was sufficiently accurate to lead them to the people among whom he should be born. It was no mere coincidence, no accident, that the Christ the Lamb of God, was born at the time of the culmination of the sign Aries (Lamb or Ram) in the constellation Aries. Nor was it a mere coincidence that he chose fishermen to become "fishers of men" during the dispensation of the fishes or Pisces. The sign during the present era has passed through Pisces. It passes from Pisces to Aquarius. Its steps are known and noted. Practical astronomy is so definite as to reveal the length of the annual precession and to definitely locate the sign, the initial and prime colure of the great dome of the heavens. The Man with the pitcher of Water, Aquarius, who is to prepare the place for the great and Last Supper in antitype, is due to appear with the transit of the sign from Pisces to Aquarius. The sign is passing. The Man is here. The testimony is in the stars, and their testimony is true. The testimony is in the earth, the testimony of exact science. It is unmistakable. The evidences are in abundance. Faith is supplanted by knowledge, and hope is soon to culminate in realization. The science of Cosmogony supplies the pattern of the true form of government, the true form of social order. The greatest blessings of the race are about to be shed upon the world—through a knowledge of the law of the stars as manifest in both the human and physical worlds.

RECENT NEWS dispatches contained an item relative to a priest of the Roman Catholic church who "had ordered the baptismal font draped as a protest against the dearth of births in families attending the church, there not having been a christening in the church for six weeks." It is well known that President Roosevelt favors large families and encourages their production in every way he can. He desires the American nation to become populous and powerful; and the avenue to national greatness he presumes to see in the multiplication of citizens. A source of numerical strength and power of the Catholic church is in and through the offspring of adult members; it seeks to provide membership for the coming generation. In line with this conception stands Dr. Dowie, who desires to see his "Zion" flourish, and expresses it as his wish that there be not less than one child per year for each family. The idea is that if the world does not put forth special effort to maintain the present ratio of increase in the number of human beings, there threatens a race suicide. The world has passed through a dispensation of proliferation, and it has reached the maximum number of inhabitants of the earth. It is doubtful according to many minds, whether the quality of life and mind in that maximum number, is as high as it ought to be. Is there a tendency to decrease the number? If so, may it not be in the order of law to improve the quality rather

than increase the quantity of the human world? Those who encourage continued multiplication of the numbers of the race, know nothing concerning the laws of conservation of life. The universe has lasted long enough—and that is eternally, to demonstrate the fact that at no time has the race ceased to exist; therefore suicide of the race has never obtained through failure to exercise the propagative functions. The fear of so called race suicide is groundless. But there is another phase of race suicide; it is the process of destruction of the race through excessive propagation and through wanton waste of vital energy. The time comes in the history of the development of humanity, when it is necessary to avert such a race suicide. The law of multiplication of the race must be counteracted by the law of conservation. It is better to improve the stock through the application of the higher stirpiculture, than to permit the race to continue to degenerate through unregulated and unrestrained propagation. The highest and most potent form of perpetuity of the race is in the periodic manifestation of the Source of all life. The greatest crime is in the action of that which militates against the performance of the mission of that Source. The Jews attempted race suicide when they put to death the fruit of their own life and dispensation; but they did not succeed in destroying the Head of the race, though their own house was left unto them desolate. The life that they had contained was taken and given to another people. The condemnation of death came upon the rejectors of the Christ; the promise of life came to those who accepted Him. In the resurrection there is neither marrying nor giving in marriage. They are suicides who will to continue in the order of mortality, the plane of death.

WE MAY often read much between the lines; there are meanings to be implied in almost every statement. If this were not true there could be but one way of expressing a given idea or thought. Sometimes whole things convey to the mind what is not seen in the parts when considered separately. Analysis is useful, but synthesis is more potent because it is the process of putting together. We have seen striking parallels and coincidences in events, in collections of things, and contrasts not intended. It is one of the strange things in the happenings of events—yet not so strange from the standpoint of genuine science—that the profounder meaning may be antithetical to the external and intended meaning. The ludicrous may even be seen under serious circumstances. Wit arises from the perception of violent contrasts, and the humorist translates the processes of the common place into terms of mirth. On the other hand we may perceive the serious. We have before us a very striking advertisement in a daily paper. The heading consists of the familiar quotation in bold type: "Whom the Gods would destroy they first make mad." The advertisement strangely describes some of the processes by which men are made mad, and by which men are destroyed. Of course this is a striking coincidence. The firm who paid for the advertisement did not consider that they were describing these factors of madness and destruction as such. The advertisement sets forth the "virtues, the unqualified standard of purity, age-proof and flavor" of an old reserve

stock of corn whiskey. The Fates tempt the thousands, hundreds of thousands annually; they prepare the substances to be administered—and then the processes of creation of madness begin and usually continue until the man is destroyed in every sense of the term. His brain is fired, his lust increased, his mind inflamed, his health ruined, his reason lost, and perhaps his life snuffed out in a prolonged orgy. The gods of lust prey upon the human race; and one of the most potent factors in the working of destruction of mind and character and life is the product of the distillery. It is so prevalent, so sweeping, so awful in its results among certain strata of the human world that the mind is appalled in contemplation of the facts. The elements of destruction are writing effects in a rapid running hand; and in the writing there is sufficient revealed without endeavoring to read between the lines.

THE MODERN astronomer conceives of motion as the rapid rotation and swift orbital revolution of heavenly bodies, of which the earth is supposed to be one. There is such a thing as motion without flying through space. Every man moves in an orbit of his own as related to the human world; yet men do not fly around in the air—except in balloons. The stars of the dramatic profession move in orbits, the paths of progress being related to planes of attainment in the spheres of dramatic activity, or the world of dramatic art. Human stars are superior to the stars in the physical heavens; the power that moves the stars in the sky—aye, the power that moves the universe and perpetuates its motions and the activities of all planes of life it contains, is derived from the human world. The Lord Messiah said to his Disciples after he attained to the Arch-natural state just prior to his departure from the natural, "All power in heaven and in earth is given unto me." He was God's *omnipotence*, the source of all power and motion, and all life and time; for he was the head and origin of all things, the Seed of the life of all.

A WRITER deplores increasing expenditures for the purpose of building up the navy of the United States of America. The estimate is that by 1910 the United States will expend \$200,000,000 a year in warships. Other nations are in the procession with enormous navies. The writer remarks that "the nations will have to get together sometime and stop that sort of thing." The nations will "get together" all right; and no doubt when they do, the navies will be considerably reduced in size. One of the remarkable prophecies of the early Christian prophets is that the final great gathering of the nations will be to precipitate the battle of Gog and Magog. The gathering of the nations in their representative armies and navies will not be peaceful, but for the purpose of a struggle unparalleled in history. It is written in prophecy and in the signs of the times, in the course and trend of events, that the world's great calm and rest and recreation will come after the storm which bursts in fury upon the world to rid it of the debris of the ages, and to sweep the mental and social atmospheres of all the noxious gases that have risen from the fires of mortal and modern corruption.

The Open Court of Inquiry.

THE EDITOR.

Common Perversions of Scripture.

"Do you know of any Scripture texts which are thought by the church to tend in any degree to justify the idea of salvation at or immediately after death—aside from that referring to the death of the thief on the cross? I would also like to ask you if the King James translation of the following is correct: "Now are we the sons of God;" and if the Apostle who wrote it understood it as the Koreshans do?"

The modern Christian reads the Bible with certain and numerous false conceptions in mind. He mentally relates the texts to this thing and that, according to false selection, and thus fails to rightly divide the truth. If one has an idea in mind, a preconception, while reading the texts of the Bible, one will seem to find clauses here and there which appear to refer to the preconception. Thus every sect has its own method of interpretation of the meaning of texts.

There is, however, a true conception of the relations of God to man, which if entertained will lead to correct interpretations of the Bible. But the modern church entertains false ideas of the final judgment, of the condition of mortals in so called life and death; and they apply texts to supposed conditions of mortal beings who may not be directly related to the divine sphere of activity. Jesus said to the thief on the cross, "This day thou shalt be with me in paradise." Paradise in this instance is supposed to be "heaven," and Jesus promised the thief that he would be in heaven that very day. Now, paradise means an enclosed place, a garden; there was a garden in which the Almighty sowed his seed, and that was the soil of mortality. Both the thief and Jesus went that day into the spiritual world of the mortal humanity. Sometimes paradise is a desirable place to be in; and sometimes it is corrupted and degenerated into hades. The paradise into which Jesus and the thief went was not a very blissful abode. They both descended into hell.

Eccl. xii: 7 is supposed to indicate a salvation immediately after death: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." But if the

common interpretation were true it would indicate that no one is lost but everybody saved, because the spirit of every one laid in the earth would return to God and live happy ever afterwards. The dust is the dust of the perfect manhood; in the theocrasis of the God-Man, the dust of the immortal flesh returns to the human earth in the descending degree, while the ascending spirit is absorbed into the throne of the Almighty. The dust of which Adam was created was the dust of immortals resurrected and involved in him. God said to Adam, "Dust thou art, and unto dust shalt thou return."

"And it is appointed unto men once to die; but after this the judgment." It is indeed appointed unto Men once to die, just as Jesus died—as a sacrifice, to shed the blood of the new testament. Judgment upon the fallen church always follows the Messianic martyrdom. If Heb. ix: 27 be read in connection with the context, it will become apparent what *kind* of men are referred to. They are the God-men, not the sensual-men.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." II Cor. v: 1. The Apostle groaned to be clothed upon with the "house from heaven." The "house from heaven" is the immortal flesh, the immortal body, as he positively states in verse 4; but he knew that his own groaning with those of thousands of others constituting the new creation, would not cease because of realization of the object of desire, until the "manifestation of the Sons of God," in the *redemption of the body*, in the harvest of the age. The earthly house of this tabernacle was not merely a single embodiment, but the general mortal investiture of the groaning church, waiting to be clothed upon with the immortal flesh, and thus to see the Lord in his perfection and be like him in every particular.

The Apostle Paul earnestly desired to minister to the church, and also to enter the spiritual world. "I am in a strait betwixt two, having a desire to

depart, and to be with Christ; which is far better: Nevertheless, to abide in the flesh is more needful for you." It is usually *assumed* that "to depart and be with Christ" is to enter into complete salvation. The Apostles desired union with Him who gave his life for them; but they knew that union with him meant *at-one-ment in death* and age-long suffering; for only by dying with him and suffering with him could they live and reign with him. They were all to be baptized into his *death*. To be with Christ during the Christian dispensation in the death of the cross, was to be with him in hades, still groaning for the immortal flesh, and awaiting the manifestation of the Sons of God. In the foregoing, we have given the principal texts of the Bible which are perverted in orthodox interpretation to give false comfort to moral and spiritual criminals.

The term "sons of God" in I John iii: 2, should be "children of God"—the Greek being *tekna*, children, and not *whioi*. The primitive Christians were merely "born of the *spirit*," and were offspring of the Almighty only in the spiritual sense; mere babes in Christ in the spirit. The term "sons of God" refers more particularly to fullness of stature in the life and flesh of the Christ.

In a general way the Apostles understood the difference between the birth of the spirit and attainment of immortality, the same as the Koreshans; but the Apostles did not possess the science of immortality, and therefore were not *specific* in their definitions. This means, that they were not intellectually illuminated in the specifics of the science of immortality; they were spiritually inspired from the Life within them. They possessed a knowledge of the philosophy of life, not of the science of life.

The Universe a Living Organism.

"Are the sun and moon related to the circulatory and respiratory systems in the earth? Does the expansion of the shell produce low tide and contraction high tide, or is it the opposite? These thoughts are suggested by observation of the tides."

The sun and moon are related to the

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The Policy of THE FLAMING SWORD regarding advertising matter is that nothing objectionable to the enlightened reader will be inserted. Our aim is to publish advertisements of such parties only as we believe to be honest and reliable. In answering advertisers please state that their advertisements were seen in THE FLAMING SWORD.

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circulatory and respiratory systems in the earth. There is constant circulation of substance between the center and circumference of the great cell, a great cosmical commerce of which the sun at the heart of the earth is the center. Besides the circulation of energies in the hollow of the great cell, there are air currents and ocean currents, and circulation of fluids in the body of the continents.

The lunar system involves a great field of activity in the shell of the earth. The physical moon is the earth. The ancients knew this, and knew that the moon had "round tires" or metallic rings or spheres. The lunar system is constructive, and molds the form of the earth within itself. A gauge or index of lunar progress appears in the sky in what is called the moon. The earth breathes. Its respiration is manifest in the tides of the sea. Not only does the earth breathe, but the atmospheres and the materials of the earth.

With every sweep of the lunar diaphragm, which is twice daily, there is synchronous expansion and contraction of the substances of the physical world. The water expands, and the mass or bulk of water is increased, and we have high tide. In its exhalation, the water contracts, and there is low tide. The contraction and expansion of the metals of the shell of the earth—that is, of the seven laminae, cause the peristaltic action of the mercurial disci and produce the planetary motions. The planets belong to the lunar system, and are located in the digestive tract or alimentary canal of the physical universe.

The visible moon indicates the location of the invisible diaphragm of the lunar zone, which extends from side to side of the hollow earth. The moon is therefore in the zenith of a high tide—and this fact led to the conclusion that the moon attracts the waters of the ocean, producing a bulge or tide. But on the basis of the usual supposition, there has been no rational explanation of a high tide twelve hours later—the opposite high tide. The lunar diaphragm, active on both sides of the earth at the same time, satisfactorily explains the two ebbs and flows every twenty-five hours.



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OTTUMWA, IA.—Mr. Madison Warder.
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AN ORDINANCE.

An Ordinance Providing for the Non-compensation and Non-requirement of Surety Bonds of Estero officials.

It is hereby ordained by the Mayor and Council of the Town of Estero:

SEC. 1. That no official of said Town, either by election or appointment; nor any member of its Board of Councilmen, shall ever be paid any salary for services rendered the Municipality. The honor and pleasure of such service is its ample compensation.

SEC. 2. No bond shall ever be required of any Official, Councilmen, or Appointee of said Municipality of Estero.

SEC. 3. All Ordinances, or parts of Ordinances heretofore enacted, in conflict with this Ordinance, are hereby repealed. Estero, Florida, November 6, 1905.

(Signed), W. ROSS WALLACE,

President of Council.

Attest: H. D. SILVERFRIEND,

Town Clerk.

Approved: C. A. GRAVES,

Mayor.

AN ORDINANCE.

An Ordinance Providing for the Regulation of the Estero Parks and Grounds.

It is hereby Ordained by the Mayor and Council of the Town of Estero.

SEC. 1. That the Parks, including their walks, paths, terraces, and bridges, shall not be used, or entered upon by the public, save as prescribed and permitted by the proper authority. All occasions of their opening to the public, will from time to time be announced, stating the day and hours when so open.

SEC. 2. These rules and regulations shall be prescribed by the Council; providing however, that in cases of emergency, the Mayor shall have authority to admit persons for a specific purpose and at a specified time.

SEC. 3. The penalty for a violation of this Ordinance, upon conviction in the Municipal Court, shall be a fine of not more than \$5.00 at the discretion of the Court.

SEC. 4. All ordinances, or parts of ordinances heretofore enacted, in conflict with this Ordinance are hereby repealed. Estero, Florida, November 6, 1905.

(Signed), W. ROSS WALLACE,

President of Council.

Attest: H. D. SILVERFRIEND,

Town Clerk.

Approved: C. A. GRAVES,

Mayor.

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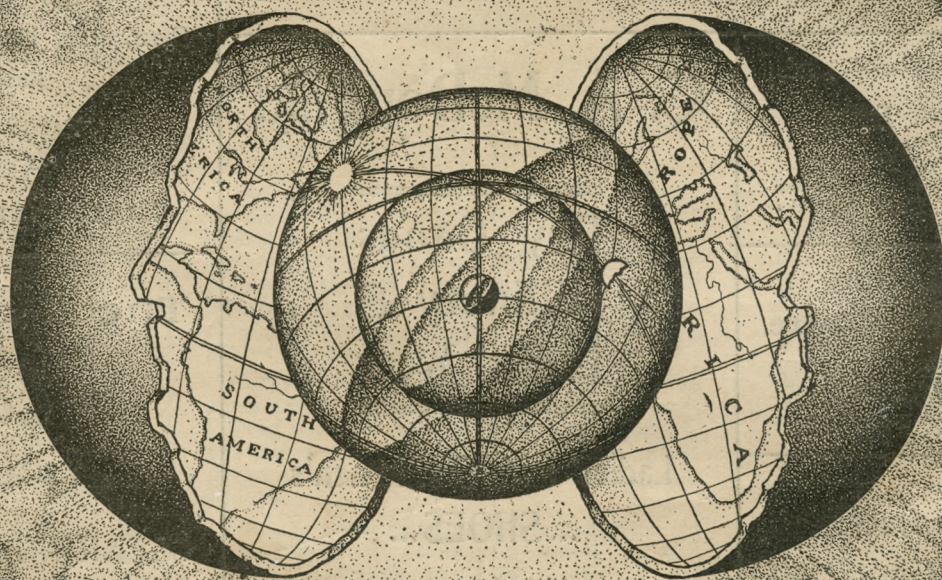
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